

A  
FRIENDLY ADDRESS

TO THE

*J E W S*

IN GENERAL,

IN

A SERIES OF LETTERS.

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*Truth shall be established for ever.*

PROV. xii. 19.

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L O N D O N :

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M.DCC.LXXIX.

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MR. JACOB LARABEE

I beg leave to present you  
with this small token of  
affection from one who truly  
reveres your character and  
admires the I love for  
the other few as Christian  
who has had the honor of  
your acquaintance would join  
with me in my affection for  
you

A 2



TO

MR. JACOB ISRAEL.

SIR,

**I** BEG leave to present you with this small token of respect, from one who truly reverences your character and manner of life. I dare say, Sir, either Jew or Christian, who has had the honour of your acquaintance. would join with me in my assertion, that

A 2

your

iv DEDICATION.

your conduct in many respects is worthy imitation. O Sir! how would it rejoice my heart, if I could hear you, and the whole body of your people, acknowledge with *Nathaniel*, that our Lord and Saviour JESUS CHRIST is the Son of GOD. Though, Sir, in the scripture phrase, it is now the eleventh hour with you, it is not impossible with God to remove your prejudices, even now, at the close of life, and bring you, like good old *Simeon*, to

## DEDICATION.      ♡

receive Jesus Christ in the arms of your faith, as the salvation of God the King of Israel, and the true Messiah, which you will not yet acknowledge to have been in our world. Sir, I am not going to make either your people or ours believe, that what I have published in the following pages was wrote in particular to you: I think it right to inform you, Sir, that a family of Jews, whom I have known as long almost as Mr. ISRAEL, which

vi DEDICATION.

which is upwards of thirty years, came to advise with me about religion, which was the true cause of publishing these Letters at this present period.

From

Your very humble servant,

THE AUTHOR.

PRE.



# P R E F A C E

To the R E A D E R.

DEAR FRIEND,

**I** HERE beg leave to cast in my mite into God's treasury, for the public good of any of my elder brethren and sisters the JEWS, who have a desire to seek the New Jerusalem; and notwithstanding the world is filled with much better compositions, done by much abler hands, yet I hope this will not be altogether unacceptable, and that it will be taken as it is meant. It was written, at first, for a family of Jews; but reading these Letters  
to



viii      P R E F A C E.

to some of my friends, they doubted not but they might be of use to some more of your people; and therefore, with their advice, and begging your prayers joined with mine, that the blessing of the God of Israel may accompany my weak endeavours to serve your best interest, I send it into the world.

From your soul's well wisher,

THE AUTHOR.

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A

## FRIENDLY ADDRESS, &c.

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### LETTER I.

S I R,

**I** SHALL make no other apology for committing my thoughts to paper, for your perusal, than our accidental, or, shall I have the happiness to add, providential, falling into a religious discourse at my house. I find myself quite unequal to such a task, as you have all the advantage of education on your side; for we English people in general are quite unacquainted with languages, which is a

B

great

great loss to us; but some of our ministers study Hebrew and Greek, that they may compare the Scriptures, for fear they should be any way deceived; and I find they allow, that the English language will not bear so powerful a meaning as the Hebrew, and they sometimes lament that loss of stile: Now, Sir, I should think myself highly favoured of God, if I, one of the least of all his servants, should be made an instrument, in his hands, of putting you, or any other person, on searching the Scriptures; for, in them, we are certain we have eternal life offered us by a Mediator, who is the Beloved Son of God. This brings me to consider your first objection concerning what we call the *Trinity*. If you please to read the 1st of Genesis, verse the 26th, you will find God says, "Let *Us* make man in *our* image, after *our* likeness." &c. This, Sir, is only one of the many texts that proves God the Father,

ther speaking to his Son. To refer you to every text, I would be glad to note down for your observation, would take up best part of the Old and New Testament.

From Yours.

## L E T T E R II.

S I R,

**I**T gave me great pleasure to hear you was like the people of Berea, of whom St. Paul says, they were more noble than they of Thessalonica, for they searched the Scriptures daily, to see if what St. Paul and Silas said agreed with the word of God.—You remember, Sir, I suppose, I observed to you, that the First Promise of a Messiah was at the fall of our first parents, *Gen. iii. 15*. God said unto the serpent, “I will put enmity between thy seed and her seed; it shall



bruise thy head, and thou shalt bruise his heel." We must all allow, that Satan might be said to bruise our Messiah's heel, when he appeared in our world. I remember, Sir, you said you had not before that time considered this text in this sense; that is to say, you could not believe that Satan should have any power given him to injure the Messiah: but this text refers to our Saviour's sufferings from his birth to his crucifixion. You may, from hence, learn the cause of Christ's sufferings, which was to reinstate us into the favour of God; for God told Adam and Eve, that in the Day they eat of the forbidden fruit they should surely die; but the serpent, whom our Saviour said was a liar from the beginning, told them they should not die, but they should be as gods, knowing good and evil. But we see, from daily observation, that the word of God must stand, and will stand firm to all ages;

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for



for one falls on our right hand, and another on our left, of all religions, of all countries, of all ages, sexes, and species: for through Adam's transgression, death came upon all mankind. But through Christ Jesus, the second Adam, shall all be made alive; who came in the place of Adam to fulfil every tittle of the law, and redeem us to God by his most precious blood; for as he was the maker of his own laws, so he came into our world to be the fulfiller of his own laws, whereby he made the law honourable, as David expresses it. And notwithstanding one of your people told me, that if they were in the Holy Land they could keep God's laws perfectly, yet we know they are so pure, that nothing short of the Son of God himself ever did keep all and every of God's laws; for we have all gone astray from the womb, speaking lies. You need only read the book of Deuteronomy, and the Psalms of David,

and what the prophets have declared concerning former times, and you will see what a black catalogue of sins is there laid to the charge of God's favourite people, the Jews, when in the Holy Land. And as to present times, I have no occasion to note down; for we cannot stir out of the doors, neither among your people, nor ours, who are called Christians, but we hear them prophane the blessed name of Christ, after whom they are called, or some dreadful imprecation, to oblige us to shut our ears against the awful sound. It makes one think of times of old, when Lot was grieved with the conversation of the wicked, and Abraham pleaded for Sodom, and Noah for the people of his time, and David lamenting dwelling in Meseck and Keder. Therefore, as St. Paul saith, both Jews and Gentiles are all sinners, and all need a Saviour: and it is not pleading the goodness of our performance, for  
if

if we could save ourselves, then the costly blood of Christ was shed in vain; for he would not have left the habitation of his Father's throne for upwards of thirty-three years, and bore the contradiction of sinners against himself, if it had not been every way needful for Jews and Gentiles. And I cannot help thinking, if you would give the Old and New Testament a candid reading, you could not deny but the character of Jesus of Nazareth, who was born at Bethlehem of Judea, in the days of Herod the king, *Matt. ii. 1.* was answerable in every respect to your Messiah. And the place of his birth is likewise foretold by *Micah*, chap. v. verse 2. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting." And the same prophet saith, "They shall smite

the Judge of Israel with a rod upon the cheek;" which was fulfilled *Matt.* xxvii. 30. *Mark* xv. 19. *Luke* xxii. 64. who saith, they struck him on the face. I hope I have dedicated this first to the Lord our God, and have been enabled to beg his acceptance and blessing on this my endeavour to serve you; and now I beg you to use all possible freedom with me, in regard of every doubt you harbour in your breast concerning our Messiah; and I hope it will be given me, from the good Spirit of God, to solve them; and that he will dictate every line I shall be inclined to write concerning what we have engaged in. It is a subject that yields me much pleasure; and that you may reap much advantage, is the earnest wish of yours to command.

Behold the woman's promis'd seed, behold the  
 great Messiah come,  
 Behold the prophets all agree to give him the su-  
 perior room;

Abra'm



Abra'm the faint rejoic'd of old, when visions of  
the Lord he saw,

Moses the man of God foretold this great fulfiller  
of his law.

The types bore witness to his name, obtain'd their  
chief design and ceas'd,

The incense and the bleeding lamb, the ark, the  
altar, and the priest;

Predictions in abundance meet to join their bles-  
sings on his head;

Jesus, we worship at thy feet, and nations own  
the promis'd seed.

### LETTER III.

S I R,

**Y**OU spoke of circumcision, and said,  
God commanded it for ever, for ever,  
for ever. We allow it was commanded  
Abram, *Gen.* xvii. 10. "This is my co-  
venant, which ye shall keep between me  
and you, and thy seed after thee; every  
man child among you shall be circum-  
cised." Several texts of scripture you  
have



have to the same purpose. But the christian religion is a spiritual religion; it requires truth in the inward parts, and we are commanded to circumcise the foreskin of our hearts. *Deut. x. 12.* "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve him, the Lord thy God, with all thy heart, and with all thy soul; to keep the commands of the Lord," &c. *Deut. xxx. 6.* "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." "Circumcision is nothing, and uncircumcision is nothing, but the keeping the commandments of God." *1 Cor. vii. 19.* "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision  
by

by faith, and uncircumcision through faith." *Rom.* iii. 29 and 30. Hear further the great apostle: "Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is of no effect to such; for in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but a new creature." *Gal.* v. 2, 3, 4.

I am, with sincere respect,

Dear Sir, yours.

The promise was divinely free, extensive was the  
grace;

I will the God of Abra'm be, and of his num'rous  
race.

He said, and with a bloody seal confirm'd the  
words he spoke,

Long did the sons of Abra'm feel the sharp and  
painful yoke;

Till

Till God's own son descending low, gave his own  
flesh to bleed,

And Gentiles taste the blessings now, from the  
hard bondage freed.

The God of Abra'm claims our praise, his pro-  
mises endure,

And Christ the Lord in gentler ways makes the  
salvation sure.

#### LETTER IV.

SIR,

**WE** are well acquainted the Jews were  
commanded not to eat unclean  
things, and that the antient Hebrews did  
not eat indifferently with all sorts of per-  
sons; for in Joseph's time, they eat not  
with the Ægyptians, nor the Ægyptians  
with them. *Gen.* xliii. 32. In our Saviour's  
time, they did not eat with the Sama-  
ritans, for the Jews had no dealings with  
them. *John* iv. 9. And the Jews were  
very much offended that Christ made no  
scruple

scruple of eating with publicans and sinners: "Why eateth your master with publicans and sinners?" *Matt.* ix. 12. But when Jesus heard that, he said unto them, "the whole need not a physician, but they that are sick. But go ye and learn what that meaneth; I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings." *Hosea* vi. 6. "And when he had called all the people unto him, (*Mark* vii. 14.) he said unto them, Hearken unto me every one of you, and understand; there is nothing from without a man that entereth into him can defile him, but the things that come out of him, those are they that defile the man. If any man have ears to hear, let him hear. And when he was entered into the house from the people, his disciples asked him concerning

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ing the parable; and he saith unto them, Are ye also without understanding? Do ye not perceive, that whatsoever thing from without entering into the man, it cannot defile him, because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats; and he said, that which cometh out of the man, that defileth the man; for from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." Now, Sir, can any dispute the truth of this doctrine? Has not Christ as much knowledge of the law as you Jews? Will you continue to dispute the matter still with him? Did not God give you your laws? Is not Christ the true Messiah? Is he not God? Has he not a right to direct? Did not the disciples dispute this matter for you? Was they



they not all Jews? Yes, certainly. Then do not cavil any longer. Be no longer faithless, but believing.

From yours, &c,

I.

Not different food, nor different dress,  
Compose the kingdom of our Lord,  
But peace and joy, and righteousness,  
Faith and obedience to his word.

II.

Let pride and wrath be banish'd hence,  
Meekness and love our souls pursue ;  
Nor shall our practice give offence  
To saint, the Gentile, or the Jew.

*Romans* xiv, 17, 18, 19. *1 Cor.* x. 32.

LET-

## LETTER V.

DEAR SIR, .

YOUR coming to me puts me very much in mind of St. Paul's vision, *Acts* xvi. 6, 7, 8, and 9, where he says, "a man of Macedonia appeared to him, saying, Come over into Macedonia, and help us. Mr. — I little thought what you and Mrs. — came to me about, till you began to discover your errand. It was no vision that I beheld, but an Israelite, whom I have some reason to hope went away from me somewhat convinced of the Christian's being in the right, concerning the Messiah having been in our world. I wish I could as really add that you was a true convert to the christian religion, or your friend that brought you. She often told me she would bring her father, or one of her male friends, to speak to me concerning the

the christian religion. But I never thought she would. But she kept her promise, after some years; for she said she could not answer the many questions I put to her, concerning the jewish religion, which I was much surprised at, for I thought if she understood her own religion, I would take the apostle's method, and spiritualize the one by and from the other, which was a right way of convincing you Jews. Sir, it is impossible to say all that I could say to you in a sheet of paper, it would fill volumes.

I am your most obliged servant.

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LET-

## L E T T E R VI.

OH Sirs ! what can I say to you elder brethren and sisters, to persuade you to become Christians. Oh that I had the pen of a ready writer ! Oh that I had the tongue of the learned ! Oh that I could be made wise, to win, at least, some of you Jews over to the christian faith ! Oh that the Lord would honour me so far, as to make me an instrument of some good to you Jews, the once favourite people of God. Do you never look back on your former state, and think from whence you are fallen ? What can you mean by hesitating so many hundred years about the coming of Messiah ? He has been in the flesh, and the Jews and Gentiles agreed together to crucify him, as was determined by the fore-knowledge of God before time commenced. Oh Sirs ! it is high time for you to be  
 looking



looking about you, and examine God's word concerning the promises of the coming of Messiah. The first is *Gen.* iii. 15. Another you will find in *Gen.* xlix. 10. "The scepter shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come, and unto him shall the gathering of the people be." *Numb.* xxiv. 17. is to the same purpose. Gentlemen, you know the scepter has departed from Judah near one thousand eight hundred years, and God is not a man that he should lie. *Psalms* cxxxii. 11. "The Lord hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne." The promises of a Messiah are very numerous in the Old Testament, and are fulfilled in the New. Believe me, Sir, to be with great respect,

Your obliged servant.

## LETTER VII.

DEAR SIR,

**I** WISH I could find out acceptable words, and words that might be of everlasting use to you Jews. "If thou wilt return, O Israel, saith the Lord, return unto me; circumcise yourselves to the Lord; take away the fore-skin of your heart, O Jerusalem. Wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee? Cry aloud; spare not; lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." *Jer.* ii. 1. "Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals,

poufals, when thou wentest after me in the wilderness, in a land that was not sown. Then was Israel holiness to the Lord. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel. Is Israel a servant? Is he a home-born slave? Why is he spoiled?" Hear, my dear brother, what the Lord thy God says by Jeremiah. "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, although he led thee by the way?" And now, what hast thou to do? Wherefore can ye plead with God, when ye know how long ye have forsaken him. But we are commanded to plead for you. *Jer.* iii. 12. "Go and proclaim toward the north, and say, Return thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon thee. For I am merciful, saith the Lord, and I will not keep mine anger for ever. Only acknowledge thine iniquity, that

thou hast transgressed against the Lord thy God. Turn, O backsliding children, saith the Lord, for I am married unto you. If thou wilt return, O Israel, return unto me, saith the Lord. Be thou instructed, O Jerusalem, lest my soul depart from thee. To whom shall I speak, and give warning, that they may hear? Behold their ear is uncircumcised, and they cannot hearken. Is there no balm in Gilead? Is there no physician there? Why is not the health of the daughter of my people recovered? O that my head were waters, and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people." My dear friends, deign to read what I have written for your sakes. Pardon my free way of speaking. For your soul's interest, search after truth. Hear what God says by his servant Moses. *Deut. xxxii. 18.* "Of the rock that begat thee thou art unmindful,

1

ful,



ful, and hast forgotten God that formed thee." And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters; and he said, "I will hide my face from them, I will see what their end shall be. They have moved me to jealousy with that which is not God. They have provoked me to anger with their vanities, and I will move them to jealousy with those that are not a people. I will provoke them to anger with a foolish nation; for they are a nation void of council, neither is there any understanding in them."

From your soul's friend.

## L E T T E R VIII.

S I R,

**I** FIND you Israelites entertain hard thoughts of us christians. You seem to think we do not understand the nature and attributes of the ever-living God, whom we profess to worship, as if we did not revere him as God. Sir, we, I trust, who have been converted, and called out of a state of ignorance into the knowledge of the glorious gospel of Jesus Christ, do know, that God is holy, and that nothing unholy can enter into the New Jerusalem, where God himself is. We know you Jews were formerly called an holy people, your place of worship an holy temple, your priests were called holy priests, and your Levites were wholly set apart for holy uses. Your land was called an holy land, your prophets

phets were called holy prophets, your Nazarites, as Jeremiah says, were whiter than snow. But, consider, who gave you all that purity? Did not God, at that time, dwell among you, and communicate all those good gifts to you. It was not in your people to make themselves holy, no more then than now. Therefore you all would do well to consider from what heights you are fallen, and hear and mind what the Lord thy God says to you as a people, and not reflect on God's people where you dwell; for God is the same holy Being still, and requires the same purity still in all them that claim an interest in his favour. For he has declared solemnly, that none but such as are made white in the blood of the Lamb shall enter into the kingdom of Heaven. Sir, you Jews have the offer of salvation by a Redeemer, as well as we. You are told, if you ask you shall receive,

receive, if you seek you shall find, if you knock, a door of mercy shall be opened.

From, dear Sir,

Yours with great respect.

Exalt the Lord our God, and worship at his feet,  
His nature is all holiness, and mercy is his seat.  
Exalt the Lord our God, whose grace is still the  
same,  
Still he is a God of holiness, and jealous is his  
name.

## L E T T E R IX.

DEAR SIR,

**T**HERE are three things requisite to him that would prove and manifest himself to be a true christian. First, firmly to believe the Holy Scriptures to be the undoubted word of God. Secondly, seriously to endeavour to get a right understanding thereof, as far as he

is



is able. Thirdly, carefully and conscientiously to conform his life and practice thereunto. Sir, I am sensible that you Jews do believe part of the Scriptures to be true, and part not; but that will not do, the Old and New Testament must not be separated; for what God hath joined together, men must not put asunder. The Old Testament and the New may be compared to a lock and key; the one opens, and discovers the meaning of the other; for we could not rightly understand the one without the other. Oh dear Sir, let me intreat you to compare them together, and see if you can confute what I here assert. My earnest desire and prayer to God for Israel is, that they may be brought to see and acknowledge, that the New Testament is the fulfilment of the Old; and then they will soon be brought to see that Jesus Christ is the true Messiah, which was promised all through the Old Testament;

ment ; and that he was the Sent of God.  
Oh ! how long have you Jews been looking for your Messiah ? Why will you not believe ?

From yours.

Behold on flying clouds he comes, and ev'ry eye  
shall see him move ;  
Tho' with our sins we pierc'd him once, then he  
displays his pard'ning love.

## LETTER X.

**N**OW, Sir, if you would reflect for a few moments how the case is altered with you Jews, and us Gentiles, though, at other times, you abhorred us as dogs ; the Jewish spouse says of us Gentiles, “ We have a little sister, and she hath no breasts : What shall we do for our sister, when she shall be spoken for ? ”

for?" *Solomon's Song*, viii. 8. Take no further thought for us, O thou once beloved synagogue of the Jews. Thy sister is not only spoken for, but contracted and happily married to her Lord and Saviour, having been betrothed to him in righteousness, in judgment, and in loving-kindness, and in mercies; so as we can now return your pity to thee, and say, We had an elder sister which had breasts, but her breasts are long since wrinkled and dried up. What shall we do for our sister in these days of her barrenness and just neglect; we shall surely pray for our sister, that God would be pleased to return to her in his compassions of old, and restore her to the happy state of her former fruitfulness. We, as christians, continue still to follow you with our prayers, and long for the happy time, when God shall bring in the fullness of the Gentiles, and gather together  
 ther

ther the outcasts of Israel, and glorify a world of believers. Even so, Amen.

From your soul's friend.

Thine ancient family, the Jews, were first invited  
to the feast ;

We humbly take what they refuse, and Gentiles  
thy salvation taste.

We are the poor, the blind, the lame, and help  
was far, and death was nigh,

But at the gospel call we came, and every want re-  
ceived supply.

## L E T T E R XI.

S I R,

**W**E christians know, if ever we are  
saved, and get to Heaven, it is not  
for any good thing in us. No; for we  
are all by nature the children of wrath,  
we are conceived in sin, we are all liable  
to the wrath and curse of God. But the

Son



Son of God became a curse for us, that we might be made capable of receiving his blessing, which he purchased for us by his death; for it is written in your law, "Curst is every one that is hanged on a tree. But he was wounded for our transgressions. He was bruised for our iniquities. The chastisement of our sins was upon him, and by his stripes we are healed. All we, like sheep, have gone astray. We have turned every one to his own way, and the Lord has laid on him the iniquity of us all;" both Jews and Gentiles, that fly to him for succour. "He was oppressed, and he was afflicted, yet he opened not his mouth. He was taken from prison, and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither

neither was any deceit found in his mouth." *Isaiah liii.*

From yours affectionately.

'Twas for the stubborn Jews, and Gentiles then  
unknown,  
The God of justice pleased to bruise his best be-  
loved Son.

## LETTER XII.

S I R,

**I** SUPPOSE I need not remind you what great things God has done for his people Israel in past ages: how he brought you out of the land of Ægypt, by a strong arm, and the many signs and wonders he performed by the hand of Moses and Aaron before Pharaoh king of Ægypt: how he slew all the first-born, both of man and beast, in one fatal night, fatal to the Ægyptians, though

though not to God's Israel; for he commanded the destroying angel to pass over the houses of his favourites. But what was the signal? why, their houses was commanded to be sprinkled with blood. An emblem this of the blood of Jesus Christ; for when the angel of death is commanded to cut us down, if we are not sprinkled with the blood of atonement, we shall be lost for ever; which will be worse abundantly for us than the temporal death of those Ægyptians. You know, Sir, how, after that, God led your forefathers in the wilderness for the space of forty years; and in that place, and in that space of time, many signs and wonders were done by Moses and Aaron, whom God appointed to conduct you to the promised land. Is not the wilderness a similitude of our journey through this world? and is not Canaan a type of Heaven? and is not Moses a shadow of Christ? and is not Christ the substance?

D

St,

St. Paul says, "as for him, he determined to know nothing but Christ, and him crucified."

From yours.

### LETTER XIII.

**N**OW, Sir, let me lead myself and you to consider the sinfulness of sin; for I am not ashamed to confess, that notwithstanding I have been a professor of the christian religion many years, yet in searching over the word of God, with an honest design of serving my Jewish friends, I myself have met with many reproofs, as well as many promises; for the word of God is full of both. But to take up the clue I let fall, help me to consider that nothing less than the death of Jesus Christ the righteous could pacify the wrath of our offended God. Therefore, let us not make light of our sins; for  
Jesus



Jesus Christ found them a great weight : so great, that nothing less than an Almighty could stand under. And it made him say to his father, " Father, if it be possible, let this cup pass from me ; but not my will but thine be done." When Christ Jesus was about to die for us, he sweat great drops of blood falling down to the ground, and that was but the beginning of his last sufferings ; for to say the truth, his whole life was a life of sufferings, from his birth to his death. In short, he came to suffer, and to die a shameful and an accursed death, the death of the cross. He was crucified between two thieves. All this, Sir, he suffered for us men, and our salvation. He was spit on. He was buffeted. He was blindfolded. He was scourged. He was crowned with a crown of thorns. He had a mock raiment put on him, that was a purple robe, and mock respect paid him ; for they bent the knee to

him, and said, "Hail King of the Jews." And this, my friend, was the only Son of God. And he suffered them so to do, as their own wicked inventions lead them. And this is he who shall come again quickly to judge both the quick and the dead, and every eye shall see him, and they also that pierced him, and every knee shall then be obliged to bow before him, and every tongue shall willingly then confess that he is God, the only true God, and Jesus Christ the only true Messiah. Therefore, it behoves all, both Jews and Gentiles, to seek an interest in the death of Christ; for there is no salvation to be obtained any other way but through the death and sufferings of Christ Jesus; "for there is no other name given among men, whereby we can be saved." Pardon me, Sir, if I repeat this assertion; for it is impossible that the blood of any beast, or even if you was to offer up the fruit of your body

for the sins of your soul, could be of any service to you in getting one of your least sins remitted. All your former sacrifices in the old law were but a type or shadow of the death and sufferings of the Son of God; else what use do you Jews think they could be of.

From your soul's well wisher.

# L E T T E R XIV.

S I R,

**Y**OU seemed the most astonished at our Saviour suffering himself, as God, to be tempted by the devil in the wilderness, when you spoke of *Matthew* iv. 1. But if you will turn to *Gen.* iii. 1. you may easily account for that. O Sir, the whole of our Lord's proceedings was astonishing. Is it not astonishing, that he, who was God, the second person in the Trinity, and received Divine homage

as God, and thought it no robbery to be equal with God the Father and the Holy Spirit, that he should be born of a virgin, and not only so, but in a stable, and his first bed was straw. For it is said, *Luke ii. 7.* "She brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger;" and the reason given is, "because there was no room for them in the inn." I would intreat you, my brother, to read the New Testament with care and candour, and God grant you may understand what you read. Verse 11. of the same chapter says, "Unto you is born in the city of David a Saviour, which is Christ the Lord; a light to lighten the Gentiles, and the glory of his people Israel." In verse the 46th, it is remarked, "That he was found in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at



his understanding and answers." You see, Sir, the doctors were as much astonished at his wisdom, at the early age of twelve years, as you was at his suffering the devil to tempt him in the wilderness. It is, no doubt, astonishing that such worms and reptiles, as we all are, should dare to tempt God; and yet how often does God complain of the children of Israel tempting him while going through the wilderness; and, for what I know, the same wilderness your forefathers passed through to Canaan. Hear what St. Paul says to you Hebrews of our Blessed Messiah, *Heb. ii. 16, 18.* "For verily he took not on him the nature of angels, but the seed of Abraham; for in that he himself hath suffered being tempted, he is able to succour them that are tempted." *Chap. iv. 15.* "For we have not an high priest, that cannot be touched with the feeling of our infirmities; but was in all

points tempted like as we are, yet without sin."

From yours, &c.

'Touch'd with a sympathy within, he knows our  
feeble frame,  
He knows what sore temptations mean, for he has  
felt the same.

# LETTER XV.

SIR,

SHALL I further inform you what it  
is to be a Christian. Why truly it is  
to enlist you to be a soldier under Christ  
Jesus, the captain of our salvation; for  
he doth not like cowards. Please to read  
*Ephesians* vi. 10. "Finally, my brethren,  
be strong in the Lord, and in the power  
of his might. Put on the whole armour  
of God, that ye may be able to stand  
against the wiles of the devil. For we  
wrestle

wrestle not against flesh and blood only, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints." You see, Sir, the christian life is not to be an idle life; for a Christian is called to labour, and

[to exert every faculty of our souls and bodies. And as Solomon says, "Whatsoever our hands find to do, we must do it with all our might; for there is no work nor device in the grave, whither we are all hastening."

From your friend in time.

## L E T T E R XVI.

S I R,

**I** Remember I asked you what your thoughts were of our places of worship; and your answer was, you had been in many of them, and that you thought the Christians behaved with a great deal of decency and devotion; and you likewise told me that your people behaved very indecent at the synagogue; for you added, if I could understand them, that I should be amazed; for I might rather think that the gentlemen  
were



were at the Exchange, than in a place of worship. But, Sir, I can inform you that this is an old complaint against your people. *Matt.* xxi. 12. "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and he said unto them, it is written, my house shall be called a house of prayer, but ye have made it a den of thieves." *Mark* xi. 15. "And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the temple; and he taught, saying unto them, Is it not written, my house shall be called of all nations the house of prayer, but ye have made it a den of thieves." *John* ii. 13. "And the

the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changer's money, and overthrew the tables; and said unto them that sold doves, Take these things hence, make not my Father's house an house of merchandise." Now, Sir, you see that your confession is quite agreeable to what our Lord Jesus Christ says of the Jews of his time, when he was so condescending to sojourn among them. Dear Sir, I would hope, as the Lord has given you to see such a difference in our churches to your own places of worship, that you would be further brought to see the consistency of worshipping God, who is a Spirit, in Spirit and in Truth.

From Yours.

L E T-

## L E T T E R   X V I I .

DEAR FRIEND,

**T**O make this little treatise as useful as possible, it obliges me to be very brief on each particular I here offer for your perusal. But I hope an abler hand than mine will take up the pen that I let fall. It is a work I have long wished the ministers of Jesus Christ would take in hand. But why they do not, I shall not take upon me to decide. Sure I am, if I was a minister of Jesus Christ, I should think it my duty to write something for you seed of faithful Abraham. You are still to be considered as having many promises left on record for you still, if you would set yourselves properly to seek after them, by fervent prayers and humiliation, and sincere turning yourselves unto God in good earnest. Oh what a blessed

blessed sight would it be, to those that truly fear God, if they are permitted to behold God's former favourites turn to him again with all their hearts, and with all their minds, and with all their souls; for there is a day coming, and I think it not far off, "that God will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon him whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first born." *Zec. xii. 10.* "Behold he cometh with clouds, and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen. *Rev. i. 7.*

From Yours.

L E T



## L E T T E R XVIII.

S I R,

**I** FIND you Jews have not entirely forgot Jerusalem yet; for your Rabbins tell you, that whosoever builds an house, ought to leave some part unfinished or imperfect, in memory of the desolation of Jerusalem, and the temple, and ought to make there some marks or token of sorrow; according to *Psalms* cxxxvii. 5. "If I forget thee, O Jerusalem, let my right hand forget her cunning." I find at the doors of your houses and chambers where you dwell you have these words, written out of *Deut.* vi. 4. "Hear, O Israel, the Lord thy God is one Lord; and thou shalt write them on the post of thy houses, and on thy gates." Chap. xi. 13. "And it shall come to pass, if you shall hearken diligently unto my  
com-

commandments." The book of Deuteronomy I greatly admire ; it is full of comfort and instruction to Jews and Christians ; but since the coming of our dear Lord Jesus Christ, our Messiah, in the flesh, we are taught not to write those things on the doors of our houses, but on the fleshly tables of our hearts. As to praying and fasting you observe in your way ; but except you pray with the understanding, and with faith, we do not account it praying. Your Rabbins are like the Roman catholic priests, make prayer as a task ; for I find they command you to say a hundred benedictions a day. Sir, you know Paul, the great apostle, was a Jew ; and, as he says himself, one of the strictest sect, and no doubt thought he had often prayed ; and yet, at his conversion, the Lord himself, when he appeared to Ananias, told him of Paul's conversion, and as a confirmation says, Behold he prayeth. What think

think you could our Lord mean? Not that Paul never prayed before this time. No doubt, he prayed often. But he never prayed such a prayer of faith; he never prayed with the assistance of the Holy Spirit of God; nor his mind so enlightened, nor his understanding so clear before. He had always been used, of course, to pray daily in the synagogues or schools, and no doubt at home; for he was a great zealot in his profession. This we well know. Therefore, all we draw from it is, that empty forms of worship are of no use; nay, it is rather an affront to God than otherwise, because he searches the heart, and tries the reins of the children of men. He cannot be deceived, and will not be mocked by any forms of worship whatever. We have as great reason to think highly of God, as you Jews; for consider how great are our obligations to God, for sending his own dear Son to die for us

E

sinners,

finners, and our salvation. Do we not, ought we not to love him? Yes, surely we do, with all our hearts, and with all our minds, and with all our souls; and our neighbour as ourselves, for his sake.

From your Soul's friend.

Let the whole earth his power confess,  
Let the whole earth adore his grace;  
The Gentile with the Jew shall join  
In work and worship so divine.

## L E T T E R XIX.

DEAR BRETHREN AND FATHERS,

**I**T is not possible that the blood of bulls and goats should take away sins. Read the book of Hebrews, where the great apostle Paul has spiritualised the old law. You seed of faithful Abraham, how long will ye continue your disbelief



disbelief of the life, death and merits of Christ Jesus, our Messiah? "He that despised Moses's law, died without mercy, under two or three witnesses. Of what sorer punishment, suppose ye, shall he be thought worthy, who hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" O you sons of Levy, God hath prepared a ransom for you. Why will you not accept it? Declare to him that I have pardoned, and I will heal him; for God hath found out an expedient, and a way of ransoming and redeeming sinners from death, spiritual and eternal, which we, by our sins, have deserved. I must repeat, I heartily wish the conversion of the Jews; for they are a people very humane, good-natured, and charitable; they will not torture a beast, or hurt dumb creatures wantonly. Sir, I find your people are very good to all in

E 2                      distress,

distress, especially to your own people. I find in what part of the world soever you Jews are, you send alms to Jerusalem yearly, for maintaining the poor Jews who live there, and pray for the welfare of the rest. I find you account it a most pious work to study the Holy Scriptures, *Deut. vi. 7.* "And shalt talk of them when thou sitteth in thy house, and when thou walkest by the way." Our dear Redeemer condescended to be born a Jew. All his apostles he chose from among Jews. Our Lord told one, he was not sent but to the lost sheep of the house of Israel. Great things God has done for you, and great things still remain for you. The Lord hasten his good promises to the seed of Abraham, Isaac and Jacob. O Lord, prepare them for all thy good intentions towards them, and put away all that hinders the success of thy gospel. Remove every difficulty

out of their way. Soften their hearts, and remove every prejudice and remaining doubt. Give them the hearing ear, and the understanding heart, and suffer them not to continue in unbelief. O Lord, all things are easy to thee, thou hast the hearts of all at thy disposal. O Lord, be not angry with me for pleading with thee for thy once favourite people, the Jews. I know, O Lord God Almighty, thou wilt not be angry, that be far from thee, thou hast promised, and we rely thereon, that there shall be a nation born at once. Thou hast said, and shall we not believe? Yes, surely. O Lord, I repeat my petition, hasten the time, the happy time, when the Jews; the bride, the Lamb's wife, is made ready to meet her bridegroom. It cannot be far off, for our world waxeth old, and the end of all things is at hand; for we hear of wars and rumours of wars, and

earthquakes in divers places. The Lord is shaking all things into order.

From Yours, &c.

## L E T T E R XX.

S I R,

**I** WOULD endeavour to answer all your objections, as far as I am enabled; and this is one I cannot wonder at, that is, concerning the Sabbath. You said that the seventh day was commanded to be kept for the sabbath, and that for ever, for ever, for ever. *Gen. ii. 2, 3, &c.* If I may, without offence, give you my opinion, they have no where any command for altering the day. But the Christians, out of respect to our dear Lord Jesus Christ raising himself from the dead on the first day of the week, have many of them thought proper to keep that as their sabbath. But, Sir,  
I
there



there are some among us who keep the seventh day sabbath, as well as you Jews. But St. Paul says, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." *Col. ii. 16.* Sir, I hope I have been enabled to give you a satisfactory answer to most of your objections, and, as I find you are almost persuaded to be a Christian, I heartily pray that the eyes of your understanding may be opened, and that your deaf ears may be unstopped, and the veil which hath so long been over your hearts may be torn asunder, as the veil of the temple was at our Saviour's crucifixion, and the sun was darkened three hours, that the Son of righteousness might arise for the glory of Israel.

## L E T T E R XXI.

S I R,

**Y**OU believe in God, O that ye might believe in the Lord Jesus Christ. Believe in the Lord Jesus, and thou shalt be saved. If you would be persuaded to read the New Testament, you would see how many Jews believed, when the Messiah sojourned with them. Many of the Jews believed on him. Many of them which heard the word believed. They of the circumcision, who believed, were astonished. The man believed the word that Jesus had spoken. The Father himself believed, and his whole house. A great number believed, and turned to the Lord. A multitude of both Jews and Greeks believed. "At the passover many believed on his name." *John* ii. 23. "Many of the Samaritans believed on him."

him." *John* iv. 39. "Many of the Jews, which came to Mary, believed on him." *John* xi. 45. "Among the chief rulers, also, many believed on him." *John* xii. 42. Our Lord says, indeed, to some Jews, "had ye believed Moses, ye would have believed me, for he wrote of me." And again, "except ye see signs and wonders, ye will not believe. Now faith is the substance of things hoped for, the evidence of things not seen, and by it the elders obtained a good report. For without faith it is impossible to please God." *Heb.* xi. 6. "Whoso believeth Jesus is the Christ, is of God." 1 *John* v. 1.

So did the Hebrew prophet raise  
 The brazen serpent high,  
 The wounded felt immediate ease,  
 The camp forbore to die.  
 Look upward in the dying hour,  
 And live, the prophet cries;  
 But Christ performs a nobler cure,  
 When Faith lifts up her eyes.

L E T.

## L E T T E R XXII.

S I R,

**I** CANNOT dismiss this out of my hands, without informing you, that baptism, properly administered, is by immersion, and that not to infants, as the most, who make a profession of the christian religion, at this time do, but to believers, that is to say, such as are converted to the christian faith. We are all born in sin, and we must all be brought to know this, or how shall we know how to prize a Saviour; for Christ came to seek and to save such as were lost. He came to seek the lost sheep of the house of Israel. He came not to call the righteous, but sinners to repentance. Therefore we must be born again, that is, we must have such a change pass on us, as is equivalent to being new born. See

*John*



*John* iii. 3. Please to read that chapter with care, and pray to God that the veil that is spread over your understanding, while you read the word of God may be drawn aside; that seeing, you may see and understand the Scriptures. Only take the Scriptures for your counsellors in matters of religion, for that is the revealed will and word of God. Search them diligently with care and fervent prayer, and you may depend upon it that there you will see the whole will of God. We are told concerning John the Baptist, "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptised of him in the river of Jordan, confessing their sins." *Mark* i. v. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan; and coming straightway up out of the water, he saw the heavens open, and the Spirit, like a dove, descending upon

upon him, and there came a voice from Heaven, saying, 'Thou art my Beloved Son, in whom I am well pleased.' *Mark* i. 9, 10, 11. Our Lord says, "He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned." *Mark* xvi. 16. And of his forerunner, he says, "I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist. And all the people that heard him, and the publicans justified God, being baptised with the baptism of John. But the Pharisees and lawyers are here said to reject the counsel of God against themselves, being not baptised of him." *Luke* vii. 28, 29, 30. What can the counsel of God mean? Who are his counsellors? Does it not mean the Father, Son, and Holy Spirit, who were all concerned in the salvation of men. *Acts* ii. 36. "Therefore let all the house of Israel know assuredly, that God hath made

made that same Jesus whom ye have crucified, both Lord and Christ. When they had heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, if you are believers, and the promise is unto your children, if your children are become believers; and to all that are afar off, even if it should be seventeen hundred years after this transaction is over, nay even to the end of time, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received the word were baptised: and the same day there were added unto them  
about

about three thousand souls. And they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer." This is part of Peter's sermon to the Jews of his time, *Acts* ii. from verse 36. to 42. Please to read *Acts* viii. and many other passages in that book. Our Lord having instituted baptism and the Lord's supper as the two great sacraments of the christian law, they have accordingly been ever accounted principal parts of public worship in the christian church. Therefore, Sir, I have first treated of baptism, as being the door by which persons enter in, the great and solemn rite of our initiation into the faith of Christ. "Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death; therefore, we are buried with him by baptism into death; that, like as Christ was raised up from the dead  
by



by the glory of the Father, even so we  
also should walk in newness of life."

From Yours.

I.

<sup>1</sup> See in what grave our Saviour lay,  
<sup>2</sup> Before he shed his precious blood;  
How he mark'd out the humble way  
To sinners thro' the myslie flood.

II.

<sup>3</sup> The Sun of righteousness his beams,  
Tho' so divinely fair and bright,  
Immers'd in Jordan's swelling streams,  
Submitting to this holy rite.

III.

O Jordan, honour'd oft before,  
What greater glory wouldst thou have,  
Than Christ descending from thy shore,  
To find in thee a liquid grave?

<sup>1</sup> Col. ii. 12.

<sup>2</sup> Matt. iii. 13.

<sup>3</sup> Mal. iv. 2.

Thy

IV.

<sup>1</sup> Thy streams retired on either side,  
To th' holy ark once form'd a way;  
<sup>2</sup> A prophet's mantle could divide  
Thy willing streams, taught to obey.

V.

Plung'd by the holy Baptist's hands,  
Bury'd in thee our Saviour lies;  
<sup>3</sup> Did not thy waters wond'ring stand,  
To see him die, to see him rise?

<sup>1</sup> *Job*. iii. 3.    <sup>2</sup> *2 Kings* ii. 8.    <sup>3</sup> *Psalms* cxiv. 5.

L E T T E R    XXIII.

S I R,

**I** FIND you have thirteen articles of faith. The first is, that there is one God, Creator of all things, the first cause of all beings, who can subsist independent of the world; but nothing can subsist without him. Secondly, that this  
God,

God, the Creator, is one indivisible, and has such an unity, as differs from all other unities. Thirdly, that he is incorporeal, and that nothing corporeal can possibly be imagined to be in him. Fourthly, that he was from eternity, and that every thing besides him had its beginning in time. Fifthly, that he is the only object of worship, and that no other may be adored or observed, either as mediators, or intercessors. Sixthly, that there have been, and may be again, persons disposed for receiving the Divine influences, that is, prophets. Seventhly, that Moses was a greater prophet, and was endowed with a different and higher degree of prophecy than all others. Eighthly, that the laws, which Moses has left, were all of them dictated by God, and that he put not one syllable of himself; and also, that the explication of these precepts, which you hold by tradition, came all out of the mouth of

God to Moses. Ninthly, that this law is immutable, and that there may be nothing either added to it, or taken from it. Tenthly, that God knows and regards all human actions. Eleventhly, that God rewards all those that observe his laws, and punishes those who transgress them; and that the greatest reward is in the world to come; and that the damnation of the soul is the greatest punishment. Twelfthly, that there shall come a Messiah, who shall be more worthy than all kings that were in the world before him; and though he defers his coming, yet it may not be doubted but he will come; nor may any one prefix a time for his coming, nor endeavour to gather the time of it out of the Scriptures. Besides, you believe that there is never more to be a king in Israel, which is not of the race of David and Solomon. Thirteenthly, that God will raise the dead.



dead.—Now, Sir, I find these to be the fundamentals of the Jewish faith.

From one who longs to serve you.

## LETTER XXIV.

SIR,

**I** ALLOW there is but one living and true God, everlasting, without body, or parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible; and in unity of this Godhead there be three persons, of one substance, equal in power and glory; that is to say, the Father, the Son, and the Holy Ghost, or Spirit. Sir, you must allow, that God the Father was certainly speaking to some one at least, when he says, "Let us make man in our own image," Gen. i. 26. Then what follows? why,

what the Pharisees once said to Christ, Thou makest thyself God, when he said he was the Son of God. How do ye understand, *Gen. v. 1.* "In the day that God created man, in the likeness of God made he him?" At the fall of our first parents, *Gen. iii. 22.* "The Lord said, Behold, the man is become as one of us." Sir, you no where find God compares himself to any thing beneath himself. Our Saviour is thought by the best expositors to be the angel that appeared to Hagar, *Gen. xvi. 7.* and to Abraham, *Gen. xviii. 1.* and to Lot, *Gen. xix. 1.* and to Moses, *Exod. iii. 2.* and *Gen. xxxv. 1.* These two last places are mentioned as God himself speaking. Please to read *Gen. xxii. 11, 15.* *Gen. xxvi. 2 and 24,* *Gen. xxviii. 13 and 16.* Again, *Gen. xxxii. 12.* The prophet David exhorts the kings and judges "to make peace with the Son, lest they perish." *Psalms ii. 12.* and when writing of  
his

his spiritual reign, makes no scruple to call him God. "Thy throne, O God, is for ever and ever." *Psalms* xlv. Our Saviour says, David in spirit called him Lord; "the Lord said unto my Lord, set thou on my right hand." Does not Isaiah bear his testimony to the divinity of Jesus Christ. "Behold, a virgin shall conceive, and bear a son, and they shall call his name Immanuel, or God with us." *Isa.* vii. 14. And I think the prophet puts it beyond all doubt who he is, when he saith, "unto us a child is born; unto us a Son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Sir, you have called me to such a work as is fit for Gabriel, the great arch-angel, to perform. But I am a worm, and no man; every way unfit, of myself, for such a task as this; and I can say, with Moses of old,

I am not eloquent, neither heretofore, nor since I began to answer all your scruples; but I still refer you to God's word. Sir, I broke off abruptly, to go on to the second article of the christian faith, which is, that the Son of God was made man. The Son, which is called the Word of God, begotten from everlasting of the Father, took man's nature in the womb of the Blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the godhead and manhood, were joined together in one person, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual transgression, and sins of men. I suppose, Sir, you know the difference of original sins, and actual sins; that the first is imputed by the fall of Adam, and the other, we all know, is what may



be more immediately called our own. I can but just hint at these particulars; so I proceed to inform you, that as Christ was crucified, dead and buried, so he arose from the dead on the third day, and took again his body, flesh and bones, and all things appertaining to man's nature; wherewith, after being seen of, and conversing with his apostles and others forty days, he ascended, before many witnesses, into Heaven, and sitteth there until he return to judge the world at the last day. The next thing to be believed is, that the Holy Ghost proceedeth from the Father and the Son, one in substance, majesty and glory with the Father and the Son, very and eternal God. The fourth thing to be believed is, that the holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor revealed thereby, is not to be required of any man or woman to believe as an article of faith.

Fifthly, the Old and New Testament is not contrary the one to the other; for both in the Old and New Testament salvation is offered to mankind by Christ Jesus, who is the only Mediator between God and man; wherefore, they are not to be regarded that say, the fathers did only look for transitory things and promises, when Abraham, Isaac and Jacob were all believers, and so were all the prophets and patriarchs. Sixthly, we have two sacraments ordained of Christ Jesus, our Lord and Saviour, both to represent and keep in memory his dying for us, and rising again. Sir, having before treated of baptism, I come now to speak of the Lord's supper. You will find a particular account of it in *Matt.* xxvi. from the 26th to the 30th verse. Read *Mark* xiv. from the 22d to the 26th verse, and *Luke* xxii. from the 17th to the 20th verse. Sir, I find your laws and offerings, all through the Scriptures,

tures, are types of ours; and I find your manner of sitting down to table is not unlike our ministers way of administering the Lord's supper; for when you have taken your seats, the master of the family takes a whole loaf, craves a blessing, and breaks the bread, and gives about the quantity of a large olive to every one that sits at the table with him; and after dinner, if there be three or more that have eaten together, one of them orders a drinking glass, and when it is filled with wine, he lifts it up from the table, and says aloud, Sirs, let us bless Him of whose good things we have eaten; and the rest answer, Blessed be He of whose good things we have eaten, and by whose goodness we live; and the first proceeds giving thanks to God, who gives necessary provision to every one, who gave to their ancient fathers the land of promise, praying him to rebuild Jerusalem. Then the master of the house  
says

says a blessing, and prays for peace; when this is done, he gives to every one a sup of wine out of his glass, and drinks the rest himself, and then they take away. Compare this with our manner of receiving the Lord's supper. St. Paul says, "I have received of the Lord that which I also delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also, he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death, till he come. The grace of our Lord Jesus Christ be with you. Amen."

When



I.

When justice wav'd the flaming sword,<sup>1</sup>  
Of vengeance o'er the sinner's head,<sup>2</sup>  
The Son of God slept in, and stay'd  
The mortal stroke, and thus he said:

II.

Tho' all the offerings men can bring,<sup>3</sup>  
Can't for one single crime atone;<sup>4</sup>  
O God! I come to do thy will;<sup>5</sup>  
I'll bear their num'rous sins alone.<sup>6</sup>

III.

A mortal nature I'll assume,<sup>7</sup>  
Human infirmities I'll wear;<sup>8</sup>  
Hunger, and thirst, and weariness,<sup>9</sup>  
Sorrows and pains, I'll freely bear.<sup>10</sup>

IV.

Reproaches, tho' they'll break my heart,<sup>11</sup>  
I am resolv'd to undergo:<sup>12</sup>  
I'll suffer all that's on me laid,<sup>13</sup>  
By God above, or men below.<sup>14</sup>

<sup>1</sup> Gen. iii. 24.

<sup>2</sup> 2 Tim. ii. 3.

<sup>3</sup> Psalm xl. 6.

<sup>4</sup> Ibid. xl. 7.

<sup>5</sup> Heb. x.

<sup>6</sup> Ibid. iv. 10.

<sup>7</sup> Heb. ii. 16.

<sup>8</sup> Mstr. iv. 2.

<sup>9</sup> J. en iv. 6, 7.

<sup>10</sup> Heb. iv. 15.

<sup>11</sup> Psalm lix. 20.

<sup>12</sup> Isa. liii. 10.

<sup>13</sup> Psalm xxii.

<sup>14</sup> Ibid. xli. 18.

Thus

## VI.

Thus said; the Father soon reply'd,  
Content; I have a ransom found: <sup>1</sup>  
Dear Son, to save a ruin'd world,  
Even thee I with delight shall wound. <sup>2</sup>

<sup>1</sup> *Job xxxiii. 2, 4.*<sup>2</sup> *Isa. liii. 10.*

## L E T T E R XXV.

DEAR BROTHER,

NOW to conclude, I hope you will excuse all faults and defects in this little treatise. It might, no doubt, have been much more voluminous; for, as St. John says, "He supposes the whole world could not contain the books that might be written concerning the transactions of our dear Mediator, whilst on earth." *John xx. 21.* Now hear what Moses, the servant of God, says to all Israel, *Deut. xxxi.* "I know, that after my death, ye will utterly corrupt yourselves,

selves, and turn aside from the way  
 which I have commanded you, and evil  
 will befall you in the latter days." In  
 the next chapter, he says, "Jeshurun  
 waxed fat, and kicked; thou art waxen  
 fat, thou art grown thick, thou art co-  
 vered with fatness; then he forsook God  
 that made him, and lightly esteemed the  
 rock of his salvation." Therefore God  
 says, "You are a nation void of counsel,  
 neither is there any understanding in  
 you:" and when the Lord saw it, he ab-  
 horred them, because of the provoking  
 of his sons and of his daughters; and he  
 said, I will hide my face from them, I  
 will see what their end shall be, for they  
 are a very froward generation, children  
 in whom is no faith. I cannot, my dear  
 Hebrew friends, conclude better than in  
 the words that follow, chapter xxxiii.  
 "And this is the blessing wherewith  
 Moses the man of God blessed the chil-  
 dren of Israel before his death. And  
 he

he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran; and he came with ten thousand of his saints; from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." Read to the end. Moses concludes this song with blessing the twelve tribes of Israel. Many precious promises follow. "Thy shoes shall be iron and brass; and as thy days are, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee. Israel shall then dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.



dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars." You know, Sir, Balak wanted Balaam to curse Israel. But you know, likewise, that Baalam had no power so to do. *Numbers* xxiv. "Balaam saw that it pleased the Lord to bless Israel." You see, my friend, how kind the Lord has been to you Jews for some thousands of years; and still you resist his favour and offers of salvation by a Redeemer, Jesus Christ, the anointed and true Messiah. This same Balaam, when prophesying of him, says, "I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a scepter shall rise out of Israel, and smite the corners of Moab, &c. Out of Jacob shall come he that shall have dominion. The Lord his God is with him, and the shout

shout of a king is among them." According to this time, it shall be said of Jacob and of Israel, what hath God wrought? And near the end of his parable, he says, "Alas, who shall live when God doth this!" My dear friends, I take my leave once more, reminding you of Moses's words, "When the Lord has scattered you among the nations, and tribulations are come upon you, even in the latter days, if thou seek the Lord with all thy heart, and with all thy soul, if thou turn to the Lord, and be obedient to his voice, thence shalt thou find him," thy Lord and thy God for ever and ever. Amen.

O Lord God Almighty and most merciful Father, when wilt thou return to the thousands of thine Israel, whom for their sins thou hast justly cast off so long? when will thy repentings be kindled? Is thy mercy clean gone for ever?

Hast

Hast thou forgotten the seed of Abraham  
 thy friend? Hast thou not some favours  
 still in store for this once favoured peo-  
 ple? Oh Lord God Almighty, be pre-  
 vailed with to open their blind eyes! Oh  
 Lord, be prevailed with to soften their  
 obdurate hearts! Oh Lord of Hosts, be  
 prevailed with to take away the veil from  
 thy dear people's hearts, when they read  
 thy word, that they may rightly under-  
 stand what they read, and be brought to  
 the true spiritual knowledge of the Old  
 and New Testament, and there see what  
 great things thou hast done for them and  
 us, in sending thy dear Son to die for  
 us sinners; to stand in our place, and  
 be our surety; to pay our debts; to re-  
 store that he took not away, perfect obe-  
 dience to thy holy law; Lord grant thy  
 people an interest in the death and merits  
 of our only Mediator Jesus Christ our  
 Lord; and as thou, O Lord, hast pro-  
 mised that thou wilt in the latter days

G

call

call in thy ancient people, the Jews, to the knowledge of thy Son, our Saviour Jesus Christ; and that Jews and Gentiles shall be one sheepfold under one shepherd, Jesus Christ, as David his father was; Lord, grant thine Israel, on whom the ends of the world is now come, to look on him whom they have pierced, and mourn; to look on him whom we have pierced by our sins, and live. Lord help them to look on him, as the believing Israelites looked on the brazen serpent in the wilderness, and be healed. Oh Lord grant that the Jews of our days may look to Jesus with an eye of faith, and receive a cure for their souls, whom Satan has bitten, that old serpent, and none but Christ can heal, by bearing the indignation of his Father in theirs and our stead: which God grant us all an interest in. So prays yours. Amen and Amen.



He spake to Abraham and his seed:  
 In thee shall all the earth be blest'd;  
 The memory of that ancient word  
 Lay long in his eternal breast:  
 But now no more shall Israel wait,  
 No more the Gentiles lie forlorn:  
 Lo! the Desire of Nations comes;  
 Behold, the promis'd Seed is born!

## L E T T E R XXVI.

S I R,

**I** AM informed, when you lie down to sleep, you pray to God to preserve you from the perils of the night, and to give you a sweet sleep, and that you may arise alive and well the day following. Sir, I should be glad if I could add, that all, who call themselves Christians, did so too. I do not speak this by way of ridicule, but caution; because the name of Christ is upon them, and they should consider the eyes of God are upon them,

G 2

and

and the eyes of our Saviour, whom they call themselves after, is upon them, and the eyes of the Holy Spirit is fixed on them; and not only so, but the eyes of cherubims and seraphims, and all the holy angels are upon them; for they ought to consider how great a name they have taken upon them. I can likewise add, that the eyes of the Jews are, no doubt, upon them, to see what sort of people they are, that call themselves after the sacred name of Christ. The eyes of all who differ are upon each other; so we have no reason to doubt that the eyes of Satan, and evil spirits, are watching of us; so would exhort myself and fellow-christians, of all denominations, to watch ourselves, for death steals on us unawares. We ought to consider what examples we are to God's favourite people the Jews, and look back in the Scriptures, and compare ourselves with the Old Testament saints, Abraham, Isaac  
and

and Jacob, and all the worthies ; for, as St. Paul says, time would fail me to note down their names : And then look forward in the New Testament, where our Lord and master Jesus Christ, John the Baptist, and the blessed apostles, stand for our pattern, to direct us what sort of persons we Christians should be in all holy conversation and godliness ; for I may add, great peace have they that love the Lord, and nothing shall offend them ; for it was our Saviour's legacy to his dear disciples, " My peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." Just before he ascended up on high, and led captivity captive, and received gifts for men, yea for the rebellious also, that the Lord God might dwell among them ; then God went up with a shout, the Lord with the sound of a trumpet. *Psalms* xlvii. 5. " The chariots of God were twenty thousand, even thousands

of angels, and the Lord was among them, as in Sinai in the holy place." *Psalms* lxxviii. 17. Consider what I say, and the Lord give you understanding in all things that may be for your soul's advantage.

So prays, yours,

Lord, when thou didst ascend on high,  
Ten thousand angels fill'd the sky;  
Those heavenly guards around thee wait,  
Like chariots that attend thy state.  
Not Sinai's mountain could appear  
More glorious when the Lord was there;  
While he pronounc'd his dreadful law,  
And struck the chosen tribes with awe.

Who hath our report believed?  
Shiloh come is not received,  
Not received by his own.  
Promis'd Branch from root of Jesse,  
David's offspring sent to bless ye,  
Comes too meekly to be known.

Tell



Tell me, O thou favour'd nation,  
 What is thy fond expectation ?  
 Some fair spreading lofty tree ?  
 Let not worldly pride confound thee,  
 'Mong the lowly plants around thee,  
 Mark the lowest—that is HE.

Blessed be the Pow'r who gave us,  
 Freely gave his Son to save us ;  
 Bless'd the Son, who freely came ;  
 Honour, blessing, adoration,  
 Ever from the whole creation,  
 Be to God and to the Lamb.

S I R,

YOU greatly err in looking for Messiah to reign over you as a temporal king, for he every where declares the contrary. He declined being made a king, when he was on earth ; for when he fed five thousand with five barley loaves and two small fishes, the people would feign have made him a king, saying, “ This is of a truth that prophet that should come into the world.”

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LET-

## L E T T E R XXVII.

S I R,

**I** FIND your people require some proofs out of the Old Testament, for Christ's second coming. Please to read *Job* xix. 25, 26. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Likewise please to read *Zec.* xiv. 4, 5. "And his feet shall stand in that day upon the Mount of Olives: and the Lord my God shall come, and all the saints with thee: and the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." Please to read *Daniel* vii. Some of my Jewish friends desire to know who gave our dear Messiah the name Jesus. I will not answer as the Lord did Manoah, "Judges, why asketh thou, seeing it is

secret or wonderful." But I answer, the angel Gabriel named him before he was conceived in the womb. He was called Jesus because he was to save his people from their sins. He was also called "Immanuel, or God with us." *Isaiab* vii. Here was the man, "God's fellow." *Zec.* xiii. Here was such a Mediator as Job longed for, *Job* ix. 32 and 33, for said he, "God is not a man as I am, that I should answer him, and we should come together in judgment: neither is there any days-man betwixt us, that might lay his hand upon us both." And now, Sir, I would lead your thoughts back to mount Sinai, to consider how much your forefathers stood in need of such a Mediator. *Exod.* xx. 18. "And all the people saw the thunderings and lightnings, and noise of the trumpet, and mountain smoking; and when the people saw it, they removed, and stood afar off, and they said unto Moses, speak thou

thou to us, and we will hear, but let not God speak with us, least we die." Please to read *Deut.* chap. v. verse 5. Moses, "stood between the Lord and you, at that time, to shew you the word of the Lord; for ye were afraid, by reason of the fire." Now, therefore, my friends, what a great and distinguishing mercy for us mortals and sinners, that God has heard our petition, and has provided such a days-man for us, who can stand betwixt his adorable Father and us, and plead his own merits in our behalf; for if it was possible for us to comply with and fulfil the whole law of God, moral and ceremonial, which we are sure no man, except Jesus Christ, who was God in our nature, ever did: but suppose we could, we should merit nothing thereby, having done nothing more than was our duty to do.

From your sincere friend,



Thron'd on a cloud, our God shall come,  
 Bright flames prepare his way;  
 Thunder and darkness, fire and storm,  
 Lead on the dreadful day.

PROVERBS viii. 22—32.

I.

SHALL Wisdom cry aloud!  
 And not her speech be heard?  
 The voice of God's eternal Word,  
 Deserves it no regard?

II.

I was his chief delight,  
 His everlasting Son;  
 Before the first of all his works,  
 Creation was begun.

III.

Before the flying clouds,  
 Before the solid land,  
 Before the fields, before the floods,  
 I dwelt at his right hand.

When

IV.

When he adorn'd the skies,  
And built them, I was there,  
To order when the sun should rise,  
And marshal every star.

V.

When he pour'd out the sea,  
And spread the flowing deep;  
I gave the flood a firm decree,  
In its own bounds to keep.

VI.

Upon the empty air,  
The earth was balanc'd well;  
With joy I saw the mansion where  
The sons of men should dwell.

VII.

My busy thoughts at first  
On their salvation ran,  
Ere sin was born, or Adam's dust  
Was fashion'd to a man.

VIII.

Then come, receive my grace,  
Ye children, and be wise;  
Happy the man that keeps my ways,  
The man that shuns them dies.

“ Give

“ Give instruction to a wise man, and he will be yet wiser ; teach a just man, and he will increase in learning.” *Prov.* ix. 9.

## L E T T E R   XXVIII.

S I R,

**I** FURTHER beg leave of you to give your attention to a suitable poem, which I find has been acceptable to some of your people :

WHEN Sion's prince, the world's Almighty heir,  
Laid by his robes of light, and sojourn'd here ;  
And, clad in rags, unheeded by his own,  
In Salem's awful courts convers'd unknown ;  
Two happy friends, by some occasion press'd,  
To visit Emaus town their steps address,  
A neighb'ring spot, from Sion's towers view'd,  
Some threescore furlongs distant only stood.—  
At day's decline, together forth they went,  
With pensive hearts, and musing minds intent :

On.

On things they'd seen, of wond'rous kind and woe,  
And count them over, onward as they go :  
Their people's rage, and their priest's bitter ire ;  
How Herod, priest, and Pilot, all conspire ;  
How differing int'rests did herein agree  
To nail their loving master to the tree ;  
And how his death their hopes had quash'd and  
broke,

And left them still to drag the Roman yoke :  
But ere they reach the place, they turn and find  
A venerable stranger come behind,  
Who thus salutes them : " Hail, ye friends, all  
hail !

Tell what's the purport of your earnest tale ;  
What sad communion is this that you hold ?  
Shew me your griefs, and let your case be told."  
To whom CLEOPAS (So was call'd the one ;  
The other's name by age and time unknown)  
Said, Sir, in Salem's walls, and all around,  
Are you the only stranger can be found,  
Who hath not heard, by Fame's diffusing blaze,  
The thing that's come to pass in these our days ?

STRANGER.

What thing, my friend ? Come, let a stranger  
hear ;  
My words may solve your doubts, or soothe your  
care.

CLEOPAS.



## CLEOPAS.

Concerning Christ, a prophet just and true  
 Before our God, and all the people too :  
 Him have our rulers seiz'd, and put to pain,  
 Scourg'd, crown'd with thorns, and most unjustly  
 slain :

But we did trust 'twere he, Rome's pride should  
 check,

And break off Cæsar's yoke from Sion's neck :  
 Since when, two days are only past and gone,  
 And this third morning light began to dawn,  
 When friends of ours, with eager steps repair'd  
 To view the place where lay the corpse interr'd ;  
 But find him not ; return surpris'd, and tell  
 Of two fair angels sitting in the cell,  
 In milky robes, who friendly to them said,  
 " Come, see the place, where your lov'd Lord  
 was laid :

" Behold, he's risen,—Death holds him no more,

" And gone along to Galilee before."

This puzzles much, we cannot comprehend,  
 Nor know we whereunto this thing will tend.

## STRANGER.

Ah foolish, faithless hearts ! that know not yet  
 What all the prophets said, and scribes have writ ;  
 How Christ should pay his blood a price for sin,  
 And thence a glorious period should begin. —

His blood, I say, shall once for all atone,  
As once a year was evidently shewn,  
When Moses gave you his atoning day,  
By God's command, to take your sins away.

CLEOPAS.

Forgive me, Sir! it so to us appears:  
Not death and blood, but life and length of  
years  
Attend on all our wish'd Messiah's ways;  
And so indeed the Scripture plainly says;  
His life must help; but granting he should die,  
What gain or profit should we get thereby?

STRANGER.

God gave your fathers, each revolving year,  
As I have said, a day to purge and clear  
From guilt of sin: and beasts he gave likewise,  
To be a substitutive sacrifice.  
But tell me now, what profit could you gain  
From day, or year, or beast, unless 'twas slain?  
Unless its blood was pour'd before the throne,  
The mercy-seat, where dwelt the Holy One;  
Where mortal tread ne'er prest, but only he,  
Who bore your sins, and your iniquity:  
Now see, my friends, have you consider'd well,  
And thus much know? if not, be plain and tell:

CLEOPAS.

## CLEOPAS.

We know that Moses, once, assign'd a day,  
 To expiate and take our sins away :  
 'Twas day the tenth, of seventh month, that he  
 Did set apart to that solemnity :  
 At which blest'd time the sacrifice was made,  
 And Aaron's son the reeking blood convey'd  
 Within the vail, where awful cherubs stand,  
 And mighty wings from side to side expand ;  
 And where betwixt, upon the ark, did dwell  
 The presence of the hope of Israel.  
 We also know, that there the blood was pour'd,  
 That pard'ning grace for all our tribes procur'd :  
 Pour'd out in solemn order on the ground,  
 By Aaron's hand, and sprinkled all around.  
 Hereby the souls that cordially embrac'd  
 The kind design, were all from guilt releas'd ;  
 Absolv'd and pardon'd, purg'd from all their sin,  
 That chearful days they might again begin.  
 So much we know, this understand we well :  
 How it Messiah shews, we cannot tell ;  
 Or how our Master's death is here imply'd,  
 We cannot skill to say, or to decide ;  
 But this we leave your wisdom to explain,  
 If possible this thing can truth contain :  
 And since the village tops, whereto we go,  
 Still cross the fields, do at a distance show,

H

And

And time permits, fulfil this our desire ;  
For these thy words have set our hearts on fire :

STRANGER.

Herein the truth thou rightly hast declar'd :  
That day of mercy was for all prepar'd ;  
For every one, who only acquiesc'd,  
Believ'd, and all his helpless case confess'd :  
For every heart, who only did relent,  
And find its wretched plight, and so repent.  
And who repented, mercy found, tho' worst ;  
But who refus'd, himself cut off, and curst.

CLEOPAS.

Repent! 'tis just, 'tis right, it should be so :  
But what repentance means, pray plainly shew :  
For if the whole doth on this part depend,  
'Then we this part should rightly comprehend.  
Alms, fastings, prayer, our scribes and doctors  
say :  
If this be not repentance, tell us, pray.

STRANGER.

A change of will, a new and after mind,  
Convinc'd, amaz'd, its stupid case to find :  
Thus wisdom's children did, upon that day,  
Repent, when far their sins were sent away ;



Laid on the wand'ring goat, who quickly bore  
Them where they ne'er should be remember'd  
more.

CLEOPAS.

Ah! happy days were these, thrice happy times,  
When Isr'el pardon'd stood of all her crimes.

STRANGER.

Happy indeed they were, must all confess,  
When guilt and griefs were gone: but ne'erthe-  
less,

Think not that Isr'el's narrow limits can  
Jehovah's grace and pard'ning mercy scan.  
What if his boundless love prefix'd a day,  
To take the sins of all the world away;  
A day like that, wherein he would atone,  
And pardon bring for all and ev'ry one  
Of Adam's sons, who cordially embrace,  
And choose the one condition of the grace?  
What if such blood pour'd out and sprinkled be,  
As bought the world with utmost equity?  
Would such-like things as these still strange ap-  
pear?  
Or have you eyes and ears, that see and hear?

CLEOPAS.

Strange 'tis indeed; but yet methinks I see  
Some dawning hopes of possibility;

H 2

But

But this objection I must mention here,  
And beg you would excuse, and make it clear :  
“ As bought the world ! ” thing doth strangely  
found !

Where could an equal sacrifice be found ?  
What blood, I pray, could be of such esteem,  
To buy a world, a world of souls redeem ?

STRANGER.

If you object, and reasons seek, then pray  
Come tell me now, (I ask in reason's way)  
Is not the potter justly more esteem'd  
Than pots or clay are or can be deem'd ?  
The maker of the thing is surely said  
In value to exceed the thing that's made.  
The world's Creator, (it can't be disannull'd)  
More worthy is than the created world :  
And what—suppose 'twere he did flesh become,  
And with his blood paid down the mighty sum—  
Were not the purchase just, as were his claim  
To ev'ry human heart, and ev'ry limb.

CLEOPAS.

'Twere just indeed. O strange stupendous love !  
My heart and limbs shall ne'er ungrateful prove  
To such a friend, who equal never knew,  
If what you here suggest be only true ;  
If true it be, if the Creator were  
Once found in flesh, as we frail creatures are,  
Then

Then none so worthy, none so like to be,  
 In all respects, that blessed man, as He.—  
 Our master, Sir, we mean; a friend indeed,  
 To friendless folk, and all who were in need:  
 Upright and just, kind, gentle, truly wise;  
 He lov'd the homely truth, but hated guile.  
 Had you his bless'd demeanour ever seen,  
 Or e'er had one of his acquaintance been,  
 His absence, surely, grief of heart would be;  
 And you'd lament him too, as well as we.  
 What heavenly wisdom did his lips impart!  
 Life-giving words, that kindled round the heart.  
 To us, his speaking always fresh appears,  
 And each reviving thought revives our tears.

STRANGER.

If e'er a stranger's words can yield belief,  
 Then cease repining tears, and needless grief:  
 For if those faithful angels ascertain,  
 (As you have said) your master lives again,  
 No need of tears: nor should their news surprise;  
 Who thus did die for sin, must needs arise;  
 Else how should He to Heaven's throne ascend,  
 Where living cherubs chearful round attend:  
 And there his blood, and wounds, and bruises  
     show,  
 And pardon claim for sinners here below?  
 And now I bid adieu, my loving friends,  
 If at this village here your journey ends:

Mine farther lies, I onward still must go,  
For my affairs require it should be so.

CLEOPAS.

Nay, gentle stranger, nay, but be content :  
Behold, the fleeting day's already spent,  
And sable night pours over all so fast :  
Come lodge, and share our welcome poor repast :  
Here dwells a friend, whose heart, we can assure,  
Stands open wide as this his open door :  
Come, enter here ; we must not be deny'd ;  
Pray give your hand, and let me be your guide.

STRANGER.

Well ! be it now according to your mind :  
But lead the way, and I shall walk behind :

CLEOPAS.

Now sit you, Sir ; see, here's already meat,  
And plenty too : come, plentifully eat.

STRANGER.

Accept my thanks ; but press no more, I pray ;  
I'll sit a while, but haste forbids my stay :  
I've other meat to eat, and work to do ;  
However, I will bless and break for you.  
Here take, dear souls, and eat ! be op'd your eyes,  
Your master see ! let not the sight surprize :

Be



Be not dismay'd, 'tis I: behold my face!—  
Farewell!—I'll meet you in another place.

CLEOPAS.

O lovely face! each feature I can see:  
Our Master 'tis indeed! indeed 'tis he.  
Stay, Master, stay: what evil have we done,  
That thou art here no sooner seen than gone?

FRIEND.

Hush! hush! Cleopas, cease this loud ado;  
I see and know 'tis He, as well as you.  
Speak low, dear friend; do not so loudly call,  
Lest we offend: He reasons has for all.  
'Tis He indeed: his port I quickly knew;  
His blessed face, his love, and sweetness too.  
True was the tale the women told to-day:  
Now we have seen Him too, as well as they.  
Come, come, Cleopas, rise and let us go,  
And the glad news to our acquaintance shew:  
Come, tarry not, we'll back with haste repair.  
Kind host, good night! be thank'd for all your  
care.

When we again shall here thy face behold,  
The cause of this our haste shall then be told.  
Now come, Cleopas, come: but mind, I pray,  
Here to the right lies our more ready way;

Across the green, tho' dark, the path is plain;  
Then o'er the fields into the road again.  
What things, dear friend, this eve have bless'd  
our eyes!

How glad am I of this our sweet surprize!  
Who would have thought, when here we pass'd by,  
Our Master made a third in the company?  
At yonder stile he stopp'd, and talk'd, you know,  
And said withal, that he must farther go.  
Burnt not our hearts within our beating breasts,  
When He his death so roundly did suggest?  
When He and you conferr'd along the way,  
I silent went, and mark'd what he did say.  
As nightly dews reviving drops impart,  
So dropp'd his words on my benighted heart;  
And though but few did such a shine afford,  
His great salvation-plan I soon explor'd:  
'Tis great indeed! where hath He counsel sought?  
Or who such heights and depths of wisdom  
taught?

What majesty and mercy does one see!  
And truth, and love, in this œconomy!  
Unable the procedure I to shew,  
Or order tell: but what I can I'll do.

CLEOPAS.

Do so, dear friend; for, grant to others skill,  
Yet this I know, thou hast as good a will;

And

And heart and will, 'mongst friends like you and  
me,

Shall make amends for inability :

And here too, time and place might plead some  
right ;

We're on the road, in covert of the night ;

Nor need we hurry much, it is not late ;

Few hours will bring us back to Salem's gate. —

FRIEND.

Ah ! feeble gate, and faithless city too !

I sigh to think what will and must ensue ;

What strange stupidity hath clos'd her eyes !

The self-esteem'd, the only good and wise :

Yet, midst her wisdom, so unwise has been,

To think the blood of beasts could cancel sin ;

For sin, we thought, no mighty taint convey'd ;

A trivial debt that easily was paid :

But no such matter ; ne'er was creature found

In glory's realms to do't, tho' fought all round ;

Nor all their hosts, tho' all were join'd in one,

Could pay the debt, or taint of sin atone :

Then the Creator, or (what is the same)

Our Master, surety for the debt became.

When Adam sinn'd thro' unbelief, and fell,

And drew us to the dark precincts of hell,

Then He engag'd, prescrib'd the year and day,

And promis'd He would come himself, and pay :

'Till when, He substituted in his place,  
 Our sacrifice of beasts, and 'day of grace;  
 Or what we call the high atoning day;  
 Where his design in nice proportion lay,  
 And where the blood, as proxy, year by year,  
 Procur'd our peace, till He should once appear:  
 And now He's come, all full of glad'ning grace,  
 Our legal types to truth must yield their place:  
 That pard'ning love, which was to us confin'd,  
 Must be promulg'd to all the human kind.  
 Our little model must be laid aside,  
 Since who created All, for All has dy'd;  
 Dy'd on the cross, and pay'd off all the score,  
 That strictest justice could demand, and more:  
 Smear'd with his blessed blood you know he hung,  
 (Our eyes beheld him) o'er the stupid throng,  
 Who press'd around, and loudly did exclaim,  
 Their priests to please, and Him, just soul, defame.  
 Ah why, Caiaphas, why so madly bent  
 'Gainst him thy office does but represent?  
 Consider, man, and know, unwise, that you  
 Are but a typic priest, and He the true.  
 What bodes the signet hanging on thy breast?  
 His children's names are on his heart impress;  
 And in the palms of both His holy hands,  
 Ingrav'd with iron, their memorial stands;  
 And where the mitre to thy front is bound,  
 There bloody proofs of love his brow surround:

Thee



Thee and thy terrene tabernacle too  
 We need no more, for God hath pitch'd a new.  
 On earth, His tent, the beaming glories play,  
 Down from the temple of eternal day:  
 There, with his blood, our priest shall soon  
 ascend,

And saints and angels His ascent attend :  
 On either side a joyful train shall be,  
 A little sketch of what we once shall see :  
 And millions join'd make glory's regions ring,  
 When He his blood before the throne does bring,  
 And, with his finger in the sacred gore,  
 Blots all the book of God's remembrance o'er ;  
 Where Adam's sin, and ours, were writ at large,  
 And all the world's collected debt and charge ;  
 Each evil deed and word, the total sum  
 Of every soul, past, present, and to come :  
 But now's eternal justice fully paid ;  
 No syllable of wrath can Satan read.  
 Hear, earth, from end to end :—now on the score  
 Of sin, or sins, dies not a mortal more :  
 What sinks the soul to hell, and endless grief,  
 Is only now ungrateful unbelief ;  
 A base refusing what his love procur'd,  
 A choosing darkness, hating to be cur'd ;  
 And, O Cleopas ! joyful should I be,  
 If all this moment could be brought to see

What

What lasting treasures God for them design'd,  
 And made the method short that they might find;  
 Confirm'd by testament, all sure and good,  
 And sign'd and seal'd with his Almighty blood.  
 But yet, alas! one can already know,  
 How in succeeding times the thing will go;  
 What numbers Satan's subtle ways shall blind,  
 Lest they the deeds should read, and there should  
     find,  
 To their surprize, their patrimonial store,  
 And joyful vow to be his slaves no more.

But to return from whence I slept aside;  
 No lasting peace could our short day provide:  
 Both day and peace too soon did disappear,  
 And needs must be repeated once a year:  
 But this great day no night shall ever see,  
 Till comes the eve of long Eternity.  
 In ev'ry age, as well as ev'ry land,  
 As newly slain, his wounds shall open stand:  
 Yea, ev'ry land, for now that saying's true,  
 That former things should be created new.  
 Our tottering Salem's boasted days are o'er,  
 For time's at hand when she shall be no more:  
 But that new Church our Master call'd his fold,  
 Spread o'er the earth, mankind may soon behold:  
 One fold, one shepherd, and one only door,  
 Whereby to enter in, and there's no more.

CLEOPAS.

CLEOPAS.

Ay, fold and door: now surely do I find  
The things our Master meant and had in mind,  
When once he said, "My sheep shall hear my  
voice,

" And in one common fold follow by choice :

" I am the Door, and whoso'er he be

" Will enter in, must enter in thro' Me:"

Tho' then 'twas unintelligible sound

To me, and to the Jews that stood around.

But here I'll cease and give my brother room :

Do thou the thread I broke again resume :

Go on, and tell, for thou can'st better shew

What's meant by *door*, and by *therein to go*.

FRIEND.

I will, dear friend; and you attention lend :

And know, when our High-priest shall up ascend,

While He appears before JEHOVAH's throne,

His servants here below shall make it known :

Borne up on Love and Zeal's most rapid wing,

The joyful news to distant lands shall bring ;

And tell the heathen people far and wide,

That ancient Friend of theirs for them has dy'd :

That each, who will but bow his haughty soul,

Now in his blood atonement-day may hold :

This now's the *Door* of our dear Master's fold :

And

And every one, that would be sav'd from sin,  
 Through this one only Door must enter in.  
 Since now, Cleopas, you the threshold know,  
 You soon shall see how men therein must go.—  
 No pardon Isr'el found till sin was own'd,  
 Upon that day, when blood of beasts aton'd,  
 Whoe'er repented not, was not absolv'd;  
 Sad separation on his head devolv'd:  
 In either case is the condition one;  
 The same in kind and number, one alone:  
 But if you bid, I briefly will pourtray  
 The right repentance of the coming day.—  
 With due reflection you yourself bethink,  
 What bitter draughts our faithful Friend did  
 drink:

And who it was such griefs did undergo,  
 To save us from our dark lethargic woe:  
 Now who, ungrateful, can withhold his heart,  
 Live unto self, unmindful of his smart;  
 Such soul is wicked in the highest sense:  
 'Tis this, that surely is impenitence:  
 But as our Master's messengers proceed,  
 And thro' the earth their busy steps do guide,  
 Proclaiming Grace: whoe'er shall read or hear,  
 With hearts intent, as well as outward ear,  
 And so relenting, change their mind, and say,  
 " Lord God, who dy'd for sinners, hear I pray!  
 " Of unbelief and blindness I complain;  
 " That root of sin! O let me here obtain

" Thy



" Thy pardon on this glad atoning day,  
 " And in thy blood wash all my sins away !"  
 This is repentance of the truest kind :  
 Repentance means so much as change of mind ;  
 An honest purpose of the heart to break  
 From world's communion, and itself betake  
 To Him who bled, with whom one day to live,  
 Is greater wealth than earthly kings can give :  
 Then open is that quick, almighty ear,  
 That such-like plaints as these is pleas'd to  
     hear ;  
 And, ere the soul's aware, she will obtain  
 A bliss that mortal tongue can ne'er explain.  
 She views the sacrifice as on the tree,  
 With joyful shame, and quite amaz'd to see  
 Her kind Creator bleeding so to death,  
 Who lov'd her long, or ere she drew her breath ;  
 And to confirm what then he had design'd,  
 Confers this earnest of another mind ;  
 Pardon without reserve from ev'ry sin :  
 And this, my brother, 'tis to *enter in* ;  
 Into our Master's holy, happy fold,  
 Where he will shepherd be, as once was told.  
 Nor tedious penance does repentance need ;  
 Vain self-relief thus fondly doth proceed :  
 Such fancy first to cure their mortal wound,  
 Then let our Master heal, and make them sound :

No ;

No; men must change their minds without delay,

(Mercy then meets them more than half the way)  
Own all their wretched, lost, and helpless case,  
And God's dear Blood alone for help embrace :  
Nor his design should e'er evaded be,  
By shew of false mistaken modesty :  
Since God will give, men may with joy comply ;  
Nought recommends them but their misery :  
That very guilt, and consciousness, which they  
Would make excuse to keep from him away.  
So father Adam once did fly, 'tis sure,  
From Him, who came in love to help and cure ;  
And when his blest Physician call'd, then he  
Excus'd himself with this false modesty ;  
Which, in effect, was just as he should say,  
" Because I needed thee, I fled away :  
" The serpent gave a mortal bite, so I  
" Turn'd far from Life, for fear least I should  
die."

Ah, foolish wisdom this ! but this doth show  
The human wretchedness, and root of woe.  
That fatal bite is center'd in the heart,  
And thence doth poison all and ev'ry part ;  
Blotches of sores, that stink and give offence,  
And itching spots of sad concupiscence,  
Incessant run ; and boils of lust beside ;  
The ulcer old, of unbelief and pride :

A stupid

A stupid numbness too has seiz'd the mind,  
 Quite dead to God and Love, and inly blind.  
 Now to this end, as He Himself exprest,  
 Our Master here in flesh was manifest,  
 To heal those wounds, and faith and love restore,  
 Where nought but self and sin was seen before:  
 And this in future times the truth shall shew,  
 If men have yet received him, or no.  
 Whoe'er's unheal'd, unchang'd, nor doth repent,  
 Hath not embrac'd him: no, 'tis evident;  
 Who's unattach'd to this Physician still,  
 His mercy has not tasted, nor his skill.  
 And sad's their case, who so their cure neglect,  
 And make His blood and toil of no effect,  
 And all His kind design, and all He's done,  
 From Adam's days, and since the world begun.

## CLEOPAS.

Alas, for such! they will repent, I fear,  
 When He to take account shall once appear:  
 For if our sins a mortal sickness be,  
 And the Almighty Healer only He;  
 What bold perverseness does this thing imply,  
 Thus to contemn his grace, and thus to fly!  
 Thus from relief, and from a friend, to run!  
 The sick should ne'er a kind physician shun.

I

FRIEND.

## FRIEND.

Nor does a kind physician e'er upbraid,  
 Or make a fearful heart still more afraid :  
 He understands the cause of ills too well,  
 What doth oppress the sick, and how they feel :  
 But pities such with tenderness of heart,  
 Exerts his skill, and helps with utmost art.  
 How much more tender still, and loving, He,  
 Who plants this tenderness, Himself must be !  
 Not to accuse, or to depress us more,  
 He came : we justly were condemn'd before ;  
 To heal and make the heart replete with bliss,  
 This is the part He acts, and only this :  
 For since he came not here the sound to heal,  
 Nor such who fondly think they nothing ail ;  
 Then who the greatest lengths in woe have run,  
 And who by sin's deceits are most undone,  
 A prior right unto his mercy have ;  
 And such He evermore delights to save ;  
 Yea, evermore ; I would this sinners knew ;  
 My soul I plight, that they should find it true :  
 If only try'd, if only once they may  
 But halt and hear what their own hearts will say,  
 There wisdom would her wondrous counsels give :  
 O sinners, hear thy Master's voice, and live !  
 Yea, sinners, (so again I loud must cry)  
 And I, as such, this saying justify.



Such finners too, who could not hide their fall,  
 Whose spots of sin were evident to all :  
 Such sure will come, and blest that lovely Name,  
 And joy to tell of His deserved fame ;  
 Much sounder made on this atoning day,  
 Than Na'man came from Jordan's streams away.  
 But see, our easy steps the time do waste ;  
 'Twere not amiss to make a little haste,  
 Lest we, perchance, shall there arrive too late,  
 And find the watch have clos'd the city gate.

*F I N I S.*



